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RELIGION and MIRACLES

AFTER some delay we are able to print overleaf the concluding article on Miracles by Mr. A. J. Long. The subject has caused some correspondence. There are two surprising things about miracles; some people believe in them, some do not. The orthodox Christian religion is still founded upon belief in them, and it cannot be said that the Christian Church is full of credulity. It must be assumed that in the Anglican Church there are various ranges of belief and presumably disbelief. But in the Catholic Church there can be no such choice. Belief in miracle is one of the foundations of its faith—in one form or another. And in the Catholic Church there are men and women of the most scrupulous integrity and high intelligence.

It is simply not possible to place belief in miracle entirely to superstition.

A cast iron case

But those who do not believe, likewise men and women of great integrity and high intelligence, have, what is for them, a cast iron case. They can no more believe in the supposedly major miracles of the Bible than they can believe that the moon is a shining ball at night in the sky.

And, as Mr. Long points out, for very many people this has nothing whatever to do with religion. Belief in God in no way depends upon the supposedly miraculous acts of divine intervention.

The Unitarian Church consists of people who are entirely free to believe without strain what seems to them right and proper about miracle. No one wishes to impose any one form of belief upon anyone else. But in the particular structure of the church it is no doubt true that the majority of the members reject belief in miracle. This is important, because this is probably the only church of important Christian antecedents of which this is true. It is doubtful, for instance, whether in any other representative religious journal, the kind of argument could take place that has taken place on the subject in this paper during the past few weeks. That is, presumably, among members of the church themselves, or those who in any way feel attached.

The creative act

There is a positive principle of great importance in this.

Within the religious spirit itself in the contemporary age there is a great creative action taking place. It is still true that affirmation of God or denial of God when undertaken with passionate integrity makes the greatest impact upon the human scene. It is not merely political expediency that has buried Boris Pasternak in silence in Russia, and stirred the West with devoted obituary notices. It is the question of God, represented by such a man, or no God. One man does not divide millions of people, it is what he believes. The struggle about the question God or no-God is not one of simple opposites. It is never so even on the surface. For the men who deny God, with the involved passion of the human spirit, probably use his name in one form or another more frequently than anyone else.

Belief and unbelief

The real creative religious struggle of this age is this passionate interlocking of belief and non-belief, and those who are engaged in it—that is with a full sense of commitment—never cease to cry to the other, "I will not let thee go". This is not the cry of rejection but of terrible community.

The particular structure of the Unitarian church, within certain demands that an ordered church life necessarily makes, enables this struggle, in softened terms it is true, to take place within the church itself. The argument about miracle is a case in point. Where it is involved in belief about God and his relationship with everything man cares for (that is, when it is not merely an indifferent academic argument) then most patently creative religious action is taking place.

This is not always understood. If, for instance, the majority of Unitarians do not believe in miracle, the immensity of this in the immensity of religion is not always felt. If this non-belief is not merely a tenet, that is, something to which assent is given and then put aside, but a passionate engagement within the belief about God, then the Unitarian church is, or ought to be, engaged mightily within the great religious urge of the day.

A starting point

Within that it has a declaration to make of the utmost importance. Belief in God does not mean belief in miracle. This is a starting point that for many people would be of great significance. Belief in God does not mean the acceptance of all the Christian antecedents; and the assumption that it does is still prevalent in a surprising number of educated quarters.

The very fact that there can be a number of people, still cherishing a Christian inheritance, who can meet

regularly for public worship and still voluntarily sustain all that means; who give no adherence whatever to the supposed connection between religion and miracle, is a matter of the greatest importance.

FAITH & UNDERSTANDING

MIRACLES (Continued)

By A. J. Lang

IN my previous article, I tried to show why I think that Unitarians are justified in holding fast to their conviction that miracles do not happen. Not only does the scientific conception of immutable "law-abidingness" rule out the possibility of miracle. There is also no religious advantage whatever in arguing for miracle, since, for the intelligent theist, it is the very conception of "law-abidingness" and not any alleged violation of it, which is the basis of faith. Nor is there any reason to suppose that miracle strengthens the claim of any particular individual to have special access to divine truth.

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But if we repudiate miracles, what are we to make of the alleged occurrence of such events? There are, of course, several possibilities. In the first place, it is obvious that many alleged instances of miracle are nothing more than a pathetic monument to human credulity. The story of the calm water at the time of the Dunkirk evacuation is a case in point. The fact that the Roman Catholic Church does not demand the acceptance of all miracles *de fide*, is a clear indication that even that august institution is well aware of the fact that many alleged miracles are not really miracles at all. Then, secondly, it is equally obvious that fraud and cleverly contrived illusions have played a large part in the history of the church, particularly in the Middle Ages. This fact is well brought out in that colourful and exotic Victorian novel by Charles Reade, *The Cloister and the Hearth*.

Now that the church has become more respectable—and a good deal more dull—deliberate fraud can presumably be ruled out. But all the same, it seems probable that the church is still quite happy to take full advantage of human credulity.

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Sometimes, however, it is possible to reject the miraculous interpretation of an event, without disputing the alleged facts of the event. What is supposed to have happened, in other words, may very well have happened. But the question of miracle does not arise, because it is obvious that there is a natural explanation.

This clearly applies to some of the healing miracles of the New Testament (or the lives of the Saints). Fifty years ago, many Unitarians rejected all the miracles of the New Testament, but at the present time, we have to be more cautious about the healing miracles. Medical science is now increasingly inclined to classify many illnesses as psycho-somatic—mental rather than physical in origin, and capable of being cured by psychological means. Some of the cures attributed to Jesus may very well be historical therefore.

But this does not necessarily imply that they are miracles in the strict sense. Since this is an instance of the way in which the progress of knowledge sometimes makes us more rather than less inclined to accept the recorded facts of an alleged miracle, it could presumably be argued that the further progress of knowledge may furnish a scientific explanation of other types of miracle. Some people already accept the possibility of what is known as telekinesis—the manipulation of material objects by mental processes. But here again, the question of miracle in the sense of a divine intervention, would not arise, and the claim of rational theism that miracles just do not happen, would still be unchallenged.

We need to be on our guard in this connection against the attempt to rehabilitate miracle which takes the form of a deliberate playing down of that which makes it a miracle. I have sometimes heard the Miracle at Cana (in the Fourth Gospel) defended on the grounds that God *is* turning water into wine all the time. In the growth of the vine, it is said, he is perpetually transforming rain-water into grape-juice. This is, of course, perfectly true. But this latter process takes place gradually, and in accordance with definite scientific principles. The whole point of the New Testament miracle lies in the fact that the transformation is supposed to have taken place instantaneously in earthenware jars—that it was, in fact, a species of conjuring trick, and it is precisely this type of miracle which is most suspect.

With regard to the New Testament miracles in general, it is obvious that they need to be approached with a frank recognition that they belong to an age which accepted miracle as a matter of course, and when a prophet's prestige was in direct proportion to his ability to effect cures and perform wonders.

Some of the miracles of Jesus—the healing miracles in particular, as we have already seen—can still be accepted, and explained on non-miraculous lines. But most of the New Testament miracles are best regarded as pure legend or symbolism. The attempt to find a simple rational explanation of all the miracles—the so-called rationalization of miracles, going back to the Eighteenth Century—can be overdone. An example of this method is the suggestion that, in the case of the Storm on the Lake, Jesus was really speaking to the disciples and rebuking them for their fearfulness, and that he was not addressing the sea at all. But since the storm happened to cease at that moment, the rumour got around that he had commanded the storm to stop and that it had obeyed.

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There is also the explanation of the Resurrection which suggests that the women went to the wrong tomb—or that Jesus never really died on the Cross. The attempt to rationalize the miracle stories in this way provides an amusing pastime, and in some cases, there may be something in it. But generally speaking, it is very wide of the mark, for the simple reason that many of the miracle stories were probably intended as pieces of symbolism from the start. Canon Alan Richardson, in his book *The Gospels in the Making*, has a very convincing symbolic analysis of the Feeding Miracles in Mark's Gospel, and he is probably right when he suggests that it is quite impossible for us to determine the historic facts from which the symbolic legend sprang. Many of the New Testament stories take on a far deeper spiritual significance when they are accepted as they stand, as powerful "myth" rather than history. To look for rational explanations is often to miss their purpose entirely.

But if we try to find in these same stories, proof of the divine mission or nature of Jesus, or if we cite them as evidence for the existence of a supernatural order, the last word is still with Jesus himself. It is not often realized that, in the parable of Dives and Lazarus (Lk. 16, 19-31) Jesus makes the astonishing claim that "Moses and the Prophets" form a more convincing basis for religious faith than a hypothetical case of resurrection from the dead, a striking instance of the sturdy rationalism so often manifested by Jesus. In this, as in many other matters, it is a pity that the Church has not paid more attention to the teaching of its founder. "An evil and adulterous generation seeketh after a sign, and there shall no sign be given unto it." (Mtt. 12, 39).

Unitarian Society in the University of Manchester

Sir: A few months ago you published a letter from Leonard Smith concerning the proposed re-forming of a Unitarian Society in the University of Manchester.

You may be interested to know that the inaugural meeting has now been held. It has been decided to form a Manchester Unitarian Students' Society, centred on Cross Street Chapel, rather than a society affiliated to the University. A full programme has been planned for next term, details of which can be obtained from the Secretary, David Shilton, Unitarian College, Manchester, 14.

Yours, Elizabeth Plummer,
Chairman.

CURLEW

By Verena Causway

THE Lake District is piercingly beautiful just now. Each morning the Curlew's cry gathers itself up out of the confused chatter of the dawn chorus and floods its crescendo of melancholy into my waking mind. Agony and ecstasy invade one's small soul with the Curlew's call, and break it open; break it to destruction if self-pity speaks the answer, to recreation if courage wins out.

Last night I read a sermon by Paul Tillich which deals with the same theme. ("Nature mourns for a lost good" in *The shaking of the foundations*.) On first reading, and indeed even on the third or fourth, there was a sense of unease and disagreement as well as the inevitable recognition of the power of a great mind. What Tillich wrote seemed so man-centred, in that he did not appear to envisage the parts of time and space in which there have been no human minds; part of the sermon, with its talk of sacraments, seemed so remote from the reaction of the ordinary person to the loveliness of nature: what he implied about the unique saving power of Jesus Christ was at once foreign to the Unitarian outlook. But gradually, in the careful search for a phrase or a sentence which would contain the core of the disagreement, I realised that there was no disagreement. All these difficulties rose to the surface as unimportant incidentals and it became clear yet again that Tillich has a vision powerful enough to transcend even the difference between orthodoxy and Unitarianism.

He too has experienced the onshore waves breaking against the heart; he has lain close to the grass of the mountain-top and felt the intensity of oneness with it, with the insects crawling in it, with the winds and the sheep and the rocky skeleton of the earth. He has heard "the still sad music of humanity" which sounds with such overpowering clarity in the lonely places of the hills.

He too is telling us that our instants of passionate and positive response to the sad cry of the world belong to the best we have in us; these are our great moments; the flashes of insight when we see that in our suffering—whether as actual experience or as echoes of the Curlew's song—we take part in the supreme travail of the world, the tragic element of creation that gives it greatness and value, the suffering of God through which his Kingdom is brought to birth.

Westmorland, May 28th.

A LAYMAN'S DIARY

May 20. "The Laymen's Club" is a group of London Unitarians who meet three times a year for dinner, and follow on with a discussion on some topic of current interest. The subjects chosen are not always Unitarian in content, but tonight the Rev. Tom Dalton of Ilford gave us the fruits of some research he has been doing into the history of the Unitarian movement in London from 1900 onwards. He brought to life most vividly some of the pioneers of Stamford Street Chapel, Highgate Church and Channing School—and especially the Rev. Robert Spears (who must have been a human dynamo), and the philanthropic Samuel Sharpe, with his highly individual daughters, Emily and Matilda. I hope that in due course Mr. Dalton will commit his discoveries to print and give us another fascinating London study to stand beside Michael Thomscroft's scholarly account of Newington Green Church from 1708 to 1958.

Meanwhile, next time I am passing the National Portrait Gallery I must have a look at Matilda Sharpe's portrait of her father, which is said to be in the Gallery.

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May 23. Yes, the National Portrait Gallery does possess Samuel Sharpe, but at the moment he is being "rested" in the basement. It was the busy lunch hour when I called today, and he could not be produced, but at quiet times, I was told, one can see a "resting" portrait after about 10 minutes' notice. This is quicker service than at the Tate, where two days' notice is required, but not quite so speedy as in the Scottish National Gallery, where they can show you a stored picture almost before you ask for it.

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May 24. Tonight my wife and I saw Eugene Ionesco's play *Rhinoceros*, which is shortly coming to the Strand Theatre in the West End. Sir Laurence Olivier gave an impressive performance as the "little man" who sees his friends one by one turning from men and women to rhinoceroses, and hears that all over London ("even at the BBC") the same thing is happening. At the last curtain, he is the only human left; all round his house the streets and buildings are thronged with rhinoceroses roaring and battering at the walls. I am told that the play is allegorical and that "turning into a rhinoceros" symbolises "becoming a conformist". It was very well acted, if a trifle noisy throughout (production is by Orson Welles, so that is not surprising), but the "message" was either too obscure to be comprehended or too obvious to be spun out into a full-length play—the latter, I think.

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May 25. Over breakfast I described the story of *Rhinoceros* to David as well as I could (and pretty footling it sounded, I must confess). "... so everyone was turning into a rhinoceros—even the Bishop of London", I said, "and the Home Secretary." (In the play these two actually did, but off stage, which was disappointing.) David's eyes opened wide. "And the Mayor of Finchley?" he asked. "Yes", I said, carried away, "even the Mayor of Finchley". He was silent. The full horror of the story had been brought home to him.

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May 26. This morning, for the first time in my life I found myself climbing the main staircase of the Home Office in Whitehall, to attend a conference. Facing me on the wall were two simple tablets. One read as follows:—

In remembrance of nearly four thousand boys educated and trained in Home Office schools who died for their country in the Great War, 1914-1919.

Exultavit humiles

And just beneath it was this:—

In grand memory of the boys and girls educated in approved schools who served and died in World War 1939-1945.

Semper honos nomenque manebunt

Both inscriptions are finely composed, and each reflects a spirit and social outlook which was progressive and humane at the time it was written. I am glad, though, that in 25 years we moved onwards from the slight condescension of "He hath exalted the humble and meek" to the complete acceptance of "Their name will endure in honour for ever".

Restoration of King Charles II

The choir of the Dunmore Church was piped through the church gardens on Sunday morning, May 31st, by the Bellamy Pipers. On May 31st, 1660, "the King came into his own again", and the modern age may be said to have begun. For such, in retrospect, this event is seen to be. With the Restoration there came into being the Royal Society, patronised by Charles himself. Great changes were unfolding in the social life of the nation, with important and interesting developments in literature and the theatre. Historic Nonconformity was evolving. Even more important was the establishment of the House of Commons as the supreme political arbiter of the national destiny, in place of a royal despotism gone for ever.

It was to commemorate these great and abiding changes that the service was held at Dunmore. The pulpit was handsomely draped with the Royal Stuart tartan. A crown surmounted the organ. The windows were decorated with "the Royal Oak". During the service, conducted by the minister, the Rev. A. E. Preston, historic prayers were offered, and the lessons read from I. Peter 2. The famous song of the Restoration, "Here's a Health unto His Majesty" was played on the organ.

BOOKS AND PERSONS

By John Rowland

THERE seem to be many people in the world who enjoy reading books of various kinds, but who do not realise that there are fashions in the literary world, just as there are in the world of clothes. An unfashionable author inevitably suffers, because his books do not get reviewed in the right journals at the right time by the right critics. Anyone who studies the literary pages of one or other of the intellectual weeklies then gets what is really a false picture of what is most worth while in the way of fictional or non-fictional writing. How often, for example, in the books on the development of the English novel, do you see the name of Mr. Eden Phillpotts (now, at the age of well over ninety, surely the Grand Old Man of English literature)? To many people Mr. Phillpotts is either the author of one or two amusing plays, like *The Farmer's Wife*, or he is a novelist who is, in the portrayal of country life, a very bad second to Thomas Hardy. Yet the fact is that Mr. Phillpotts, while he has doubtless written too much—it is said that his total of books is over 200—is a very considerable artist in his own right, and at his best need not suffer comparison even with the masters of the English novel. But he has never been fashionable.

Take another instance. In one of the best of the Sunday papers, a few weeks ago, there was a review of a translation of the *Memoirs* of Casanova, in which the reviewer referred to it as the "sparkling new translation by Arthur Machen". Arthur Machen was another of the unfashionable writers. His translation of Casanova first appeared nearly seventy years ago; Machen himself has been dead for nearly twenty years, yet he never had the appreciation which was his due, and to the younger generations of readers he is quite unknown, as is obvious from that reviewer's remarks.

One of these days, I expect, we shall read of Raymond Holt's brilliant new interpretation of religious history—that is when a fresh edition of his *Unitarian Contribution to Social Progress* is found necessary.

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But what can readers do about such matters? Very little, as far as I can see, except to pass on to others details of such books as may come their way, and which they deem worthy of attention, though the critics may ignore them. A friend of mine for years was the late Thomas Burke. Burke was known to the general public mainly for two things—*Limehouse Nights*, a rather sentimental and immature book written very early in his literary career, and some slices of social history, dealing mainly with the development of the English inn. Yet he wrote several books which are in their way masterpieces. I wonder how many of those who read this, and who are interested in the literature of crimes will have come across his *Murder at Elstree*, which was a careful and exciting reconstruction of a crime that took place a century ago, or *Living in Bloomsbury*, an autobiographical volume which is quite delightful reading?

It may be that sometimes the fact is that a writer, somehow, does not make the right friends, go to the right clubs, or move in the circles which generate best-sellers. A Unitarian minister of the past, the Rev. Otwell Binns, will have been known to some of my readers. Over the years he produced a long series of exciting adventure stories. They may not have had any very high literary merits, but I can still recall them with pleasure. Again, a friend of mine told me the other day that he had inherited a small library that belonged to an elderly aunt, and among them he found some of the novels of Stanley Weyman, which he was quite surprised to find very good indeed. How many people nowadays read Otwell Binns or Stanley Weyman?

This list of the neglected and the forgotten could be considerably lengthened by everyone who is widely read. I could easily give you a dozen names, authors of light books and heavy books, who were unduly neglected in their lifetime and are almost completely forgotten now—Edgar Jepson, M. P. Shiel, even fairly recent major figures like J. Middleton Murry.

There is, however, a lesson from all this that can be applied in our own day. There is no doubt, for instance, that Mr. Somerset Maugham and Mr. Graham Greene are rightly praised; their works are brilliantly conceived and written with strength and power. But one cannot help wondering how many writers there may be who lack the immediate appeal, who do not, for some reason which may not be a literary reason at all, get noticed in the journals and magazines which affect literary fashions. How many books which might appeal to thousands of readers succeed only in reaching hundreds? We do not know. Now and then one such book springs into prominence; it may be filmed; it may "hit the headlines" for some quite absurd reason—and then the author becomes famous. But the man who does not have such luck—well, he will presumably have to remain content to give the world the best work of which he is capable, and to hope that, if his contemporaries ignore him, posterity may be kinder. It may not be much consolation, but it is the best that we can offer.

PIECE OF LUMBER

TUCKED away near the end of the sixty-four pages of the Charities Bill now before the House of Commons is the repeal of the famous Dissenters' Chapels Act of 1844. It joins some twenty-eight complete Acts from the reign of Henry VIII to that of Edward VII which the new Bill supersedes. The passing of such an historic statute must cause Unitarians to shed a tear. For it was this Act which prevented our orthodox opponents wresting from us by litigation all our oldest (and wealthiest) meeting-houses. They claimed that the founders of these were Trinitarians and that we were holding them in breach of trust. They were successful in three cases, one in England (Wolverhampton) and two in Ireland (Killinchy and Clough) and the outlook for Unitarianism in these islands looked for a time so bleak that it is said many families seriously considered packing their bags and emigrating to America!

The Debates on the Act still make stirring reading. Gladstone was among those who spoke at length in favour of the Bill. He called it "a substantial question of justice" upon which he entertained the strongest opinion and proceeded, in a well-documented speech, to give a veritable potted history of non-subscription in England, which it would do the hearts of some Irishmen good to read. It is moving to see how fully the great Liberal, despite his attachment to the Established Church, had grasped "the idea of Christianity as a shifting, changing, and advancing subject"—to quote his own words.

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During the debates on the new Charities Bill in the House of Lords, the Lord Chancellor replied to an amendment to retain the Act on the Statute Book: "Provision was made (in the Act) for trusts to be determined according to the established user existing during a specific number of years (twenty-five) immediately precedent to the bringing of the action, whether these trusts were the true trusts or not. The survival of these provisions into the present-day means that user in breach of trust over the required number of years precedent to the bringing of the action will prevail over the true trusts. I do not think that is a position one can continue any longer. I think we must say that the law of evidence should be the same with all classes of trust. There is another difficulty, in that it is by no means claimed that the Act of 1844 applies to the existing houses, *et cetera*, founded after the Act. For these reasons, I think we ought to get rid of this piece of lumber." The amendment was withdrawn.

It is probably true that the immediate reason for the promotion and passage of the Dissenters' Chapels Bill is no longer operative. The threat to which our meeting houses in both Ireland and England were exposed in the early nineteenth century has passed. Nevertheless, it is doubtful whether the Lord Chancellor appreciated the reason for the Act, looking at it purely from a legal point of view. Moreover, it would appear imperative that our interests as owners of property should remain safeguarded, and the principle of development to which

Gladstone and Monkton Mills referred in 1844 should not be overlooked or foreclosed.

If the Unitarian charter of property is to be consigned to the lumber room, the General Assembly at least should "know the reason why" and consider carefully the new regulations proposed with reference to charitable trusts. The new Commissioners will be given large controlling powers, and it may be that our independent chapels will find themselves compelled to treat with them over matters hitherto considered private and within the sole purview of trustees and committees. The Government proposes to except from certain clauses places of worship which are to a large extent under central denominational control. But are British Unitarian churches in that position?

H. J. and P. J. McLachlan.

SANTA CLAUS CALLS IN MAY

THE Secretary of the Assembly recently received a letter from a gentleman saying he would like to make an appointment to discuss ministers' stipends. A date was suitably arranged and one afternoon the gentleman called. He apologised for taking up time but he wanted to do something practical. He was to receive a bonus issue of 5,000 shares of 2s. each in Malayalam Plantations Ltd., would the Assembly accept these as a gift and use the income to help raise stipends? The Assembly would. Then he said that his wife learning of what he had in mind wished to play her part, so he handed over on her behalf a cheque for £400 for the same purpose.

The Secretary was naturally expressive in his thanks. The gentleman brushed that on one side. He had had a windfall and so could afford to be generous. Could not this action be made known to all Unitarians in the hope of encouraging more of them to give the Assembly now a gift for this purpose or in the event of their receiving a bonus issue making this over to the Assembly? He was sure the idea would appeal to some at least, and even if it did not result in many gifts it might serve to remind some to make provision for a gift to the Assembly in their wills. Of course, a gift now would save duty being paid, and would help ministers at once.

Santa Claus was Mr. J. W. McKay originally of Northern Ireland, then of Essex Church and now of Hastings, and we loved the final remark. "I apologise for taking up so much of your time." We replied that at the rate of a thousand pounds for twenty minutes chat the time seemed well spent. He loved that, for like Father Christmas he has a good sense of humour as well as a generous heart.

John Kielty.

VIEWPOINT

By The Unitarian Young People's League

THE PARADOX THAT IS YOUTH

By an Old Campaigner

Can anything be more paradoxical than the Annual Meetings of the UYPL?

Frivolity, yes. But in no way alien to it—at the recent meeting the younger generation spent nine hours in concentrated discussion and controversy. The formal business passed quietly enough. Five annual reports were accepted almost without comment, and the treasurer seemed quite happy about the financial outlook. The Report on Kinver Camp—described by one critic as a passionate manifesto rather than a report—was referred back to National Committee, but on the whole, applause and congratulations were handed out left, right, and centre. It was too good (or, as a former secretary was heard to say, too bad) to last.

"British Unitarian Youth"

A resolution from National Committee to re-christen the movement, "British Unitarian Youth", came next; and the peaceful air of the Peak District National Park was suddenly shattered. "Would you like *your* girl-friend to walk down the street with the letters 'BUY' on her lapel?" asked the Vice-President (uproar). "We have learnt to be proud of our initials, 'UPYL'," said a past President, "and if you change the name now, it means that all our efforts to build up the good name of the League will have been wasted."

Hand after hand shot up as branch representatives from all over the country gave their views, and many a member on the brink of retiring age (30!) was heartened by the freshness and sparkle of the younger members. Names hitherto unknown in the Unitarian church—Carol Johnson of Horwich, Pat Hopkins of Stockton, Janice Shenton of Pendleton—joined together with names already known to an older generation—John Kenworthy from Manchester, and the Masons from Leicester—to bring wit, intelligence, and sheer force of character into an excellent debate. Three amendments being rejected, the motion was thrown out on its neck, amidst cheers and counter-cheers which made the Conway Hall Meetings look pale indeed.

Double the Target for the Appeal

Adjournment for relaxation. The girls changed out of their jeans, and re-assumed their femininity; the men (or some of them) shaved, and put on their clean shirts; and the social began. A moment's respite came with the presentation of a cheque for £610 from the Treasurer of the Refugee Fund to the League's President, Alan Curren; the WRY Appeal has doubled its original target, and more is yet to come.

The Sunday Session

Next morning, the delegates were back in their places early, and National Committee's second motion was before the meeting. It proposed drastic cuts in the size of National Committee. Opposition was limited to Scotland, who objected to the exclusion from the National Committee of regional secretaries, and Swinton, whose arguments were more obscure: "Where are the future officers of the League to come from?" asked Barbara Johnson. "The increased burdens on the National officers are unfair on Ivan Knowlson or Martin Davies; neither of them look very healthy as it is." Messrs Davies and Knowlson—the proposer and seconder of the motion—looked bewildered, and nobody seemed to know quite how to take Miss Johnson's concern for the welfare of the League's officers. Like so many other problems, it all boiled down to finance, and Pat Hopkins from the North East again put the point in a nutshell: "It is a matter of choosing between what's desirable, and what's practical: and, in this case, it is the League's duty to do what is practical, and support the motion." The League *did* do its duty; only three gave way to their emotions, and voted for what they felt to be desirable, and against the motion.

The rest of the meeting went more or less without incident, covering such items as auditorship, individual membership of the League, Kinver Camp (again), the Foy Society's Flags, the design of badges, the possibility of raising membership fees, and a reaffirmation of the League's disapproval of Apartheid.

A Cartoonist's Paradise

The personalities of the week-end stood out on all sides, and such was the variety of facial characteristics that any cartoonist would have glowed with joyful anticipation. There was the new President, Florence Stark, every inch a Glaswegian; and Trevor Jones, now the Conference Secretary, the bearded pastor from Stannington, giving unmindful of the onlookers. There was David Dunn from Liverpool, bow-tie in immaculate position, cine-camera at the ready, retiring from the fray after sixteen years' League membership; and Ivan Knowlson, the constitutional expert, brilliantly manipulating words from the top-table. There was Alan Curren, destined for new office with the NBBF, chairing the meeting and preaching the sermon alike, with an air of charming unconcern for protocol; and Keith Hill, using his Welsh oratory to attack, without bias, the policies of friend and foe alike. There was Leonard Smith, a chip off the old block, preparing to take on the League's Presidency in the same year as his father becomes President of the General Assembly; and David Jones, the quiet-spoken Goodie, leading the Epilogue in the calm of evening. There, and a score of others, are preparing to carry the burden of office within the denomination. Some of the names are already well known; others will surely become so: meanwhile they serve their apprenticeship in the Unitarian Young People's League.

"GENTLE AS A SAINT—FIRM AS A ROCK"

THERE must still be several ministers of the G.A. who remember the gentle, gracious, lovable S. K. George who was at M.C.O. 1938-39. His death at Gandhigram on May 4th at the age of 60, was sudden and unexpected, though the creeping disease that finally killed him had already attacked him when Mary Findlow and I enjoyed his and his wife's hospitality on our way home early in 1956. When I returned to India a year later he was installed in Bombay as the first editor of the journal *Gandhi Marg*, issued quarterly by the Gandhi Memorial Trust, a post which his health allowed him to retain for less than another year. His courageous wife, whose health had been far from good for many years, devoted herself to the task of nursing and caring for him until in December last she suddenly died of some heart trouble.

Born into the ancient orthodox Christian Church of S. India and destined for its ministry, George went in 1924 for a theological course at Bishop's College, Calcutta. After obtaining the B.D. degree there he horrified his family and friends by confessing that his studies had led him to doubt the truth of some of the Christian theology, especially the exclusive divinity of Christ, and that he could not proceed to ordination. His lonely struggles and studies continued and it was not till another three years had passed that he heard of the existence of Liberal and Unitarian Christians. Three years later still, I arrived in India and soon after this he wrote to me, thus starting a correspondence that laid the foundation of a deep and enduring friendship.

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But his severance from the church of his fathers was not only on theological grounds. During the late '20s and early '30s he came under the influence of Gandhi and came to the conclusion that it was he, and not any professing Christian, who was revealing the true way of Christ to the modern world, and that Christianity did not mean creeds and ceremonies but a way of life based on truth and non-violence. When he failed to convince his fellow-Christians of this and saw that only a minute fraction of them were joining the national movement under Gandhi's leadership, he realised that for this reason also he could no longer identify himself with the Christian Church and became instead a lonely voice in the Indian Christian community speaking and writing in support of Gandhi and his teaching. Everything he wrote, both in his letters to me and in his published works, revealed him as, in the deepest sense, a Liberal Christian. His year at M.C.O. confirmed this and, to me at least, he always spoke and wrote of himself as one of us. But he returned to India more sure than ever that there could be no question of trying to start yet another sect in this land already torn to bits by warring sects. In this, as he well knew, I agreed with him completely and wanted only that he should find some niche in India where he could reveal in life and service the truth and beauty of the Liberal Christian way of life.

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But his was not to be an easy pilgrimage. Gentle as a saint but firm as a rock on all matters of principle, he knew not the meaning of compromise. In 1946 he was appointed to what seemed to all his friends to be the ideal post for him, and at least one of them hoped that it would be a life-work. This was to take charge of the C. F. Andrews Memorial Institute at Shantiniketan, Tagore's university. But when, after he had passed three happy years there, the Shantiniketan authorities decided, in 1949, to introduce military training in the institution, he felt that he had no option but to resign.

One of the things of which he became increasingly conscious as the years passed, was the need for and the importance of inter-religious fellowship. As far back as 1937 he had helped in organising an Inter-Religious Student Fellowship in S. India, and on his return from England, with some financial help from the G.A. he continued this work. And some ten years later, in conjunction with some Quakers and close friends of various religions, we find him taking a leading part in the founding of the Fellowship of the Friends of Truth, which the present secretary of the Gandhi Memorial Trust (a Hindu and close and life-long friend of George's) describes as "the most significant inter-religious fellowship in India today." For some years he carried the burden of this fellowship almost single-handed, as its unpaid secretary and the editor of its journal, while earning a living by the uncongenial work of teaching English at a College of Commerce.

His was one of the loveliest natures I have ever been privileged to know, and his wife, who backed him up with faith and courage through all the ups and downs of their life, was just such another. Life which is so much the poorer for me with the passing of these two dearly loved friends, is at the same time inestimably richer for having known them and enjoyed such close friendship with them for so many years. It would be difficult indeed to estimate how much they have done for the cause of Liberal Religion and inter-religious understanding in the land which they both loved so dearly and served so well.

MARGARET BARR

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

There were Unitarians in the Mediterranean

Sir: The Rev. Tom Wardle says that as a Unitarian he felt lonely in the Mediterranean. He need not have.

If, as he passed Cyprus, he had waved a left hand, he could have saluted five known Unitarians, including one who was a member of family. And if when he passed Cyprus it had in fact happened to be Sunday, 22nd May, he could even have joined in a Unitarian service.

Also if, as he passed Israelia (on the west bank of the Suez Canal) and entered Lake Timsah, he could by the operations of some time-machine have slipped back ten years, he would again have found Unitarians and Unitarian worship going on.

We wish Tom Wardle and his family all happiness and success in their new work and sphere in Australia, but I wonder why he forgot Hibbert Hewers when he was in the Mediterranean! I wonder why! Don't they advertise themselves enough?

Hibbert Hewers, Nitrosia. Yours sincerely, G. I. Spurham.

A Layman's Diary

Sir: I am unable to understand "Layman's" indignation over the police and B.B.C. description of a fugitive as having "Jewish features." The description is certainly not useless as it is easily understood by most people, much more so than a verbal "scientific" analysis of the man's physiognomy. Nor can I see that to state that a person has certain characteristic racial features is in any way "prejudicial" and to resent such a plain statement of indubitable fact is unreasonable.

Woodbridge, Suffolk. Yours, R. F. P. Cory.

News Review

Belfast Christian Aid Week

Belfast, First Church.—Outside the First Church, Rosemary Street, pastors by parcel, during "Christian Aid Week" to look at what seemed like a miniature shanty town. There were shacks built of rusty sheets of corrugated iron, bits of wood and sacking, with washing strung on lines between them.

This representation of the conditions under which refugees are confined to live, in Hong Kong and elsewhere, was part of the exhibition arranged by the Belfast Council of Churches in "Christian Aid Week"—Inside the Central Hall there was an exhibition of posters and photographs and each day of the week morning coffee, lunch and afternoon tea were served by volunteers from many churches. On Wednesday, May 11th, a play on the theme of refugees,

Continued on page 588

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 12, 1960

ABERDEEN, Unitarian Church, Huntly Street, 11 and 6, Rev. W. B. TAVENER
ABERYSTWYTH, New Street Meeting House, 11, Supply
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Supply
AMPTHILL, Unitarian Church, Kenneday Road, 11.15 and 3, Rev. B. GILL
ASHLEY, Unitarian Church, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. A. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. JOHN KELLY
BIRKLE GREEN (nr. Knutsford), Unitarian Church, 11, Rev. E. G. LEE
BILLINGSHURST, Free Church, High Street, 11, Rev. F. HAMMONDS
BIRKENHEAD, Unitarian Church, Shaftesbury Road, 6.30 (June 19), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Wycombe Road, Church and Hazel Street Mission, Small Heath, 6, Rev. DAVID HARGREAVES
BLACKBURN, North Street, Dickens Road, 10.45 and 6.30, Mr. R. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SHEFFIELD PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LORD
BOLTON, Wolfenden, 3.15, and Bradshaw Road, 6.30, Rev. RAYMOND WORSLEY
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Supply
BRADFORD, Unitarian Church, West Hill Road, 11, Rev. HERBERT CRABTREE
BRADFORD, Broadway Avenue, 3.15, Rev. J. B. TOWERS
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDPORT, Christ Church, Dissident Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIGHT, Unitarian Chapel, 11, Rev. G. RANDALL JONES
BRISTOL, Christ Church, Unitarian, 11 and 6.30, Rev. JOHN ROWLAND
BRIXTON (Leigh's) Mead Meeting, 6.30, Rev. A. H. SHEPLEY
BRIXTON, Oakfield Road, 11, Rev. A. R. BAXTER, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11, Rev. F. M. RYDE, 6.30, Rev. KENNETH TWISS
CAMBRIDGE, Memorial Church, Hartington Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 3.30 (Welsh) and 6.30, Rev. ROY JOHN GRANGER, The Church of the Great Commission, Hammond Hill, 3, Miss JOAN HYDE
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. JOHN M. QUINN
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. SHAW, 6.30, Supply
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. A. W. VALLANCE
CHESTERTON CHAPEL, Atherton, 10.45, Rev. KENNETH TWISS, 6.30, Supply
CHESTERTON, Great Meeting House, Hartshead Road, 11 and 6.30, Rev. E. H. MORGAN
CHESTER, Free Christian Church, Booth Street, 6.30, Supply
CHESTERTON, Unitarian Church, Shrewsbury Street, 11 and 6.30, Mrs. M. R. DICKIN
CHESTERTON, Free Christian Church, Friendly Road, 11, Rev. J. P. CHALK
DEVIZES, Wilton Street Chapel, 11 and 6.30, Rev. W. H. CORNELL
DIDSBURY, Prior Gate Unitarian Chapel, 6.30, Supply
DISCKLEDEN, Old Meeting House, 10.45, Rev. MARK VINEY
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FOSBURY
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WARWICK
DURHAM, Stockton's Green, West, 11.30 and 7.30, Rev. R. SAVILL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. NORMAN KNIGHTS
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE
DUNDEE, Unitarian Church, 77 Constitution Road, 11, Rev. G. D. FORD
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. RICHARD PENRHYN
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAURICE-EDGAR
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SHORT
GLASGOW, St. Vincent Street, Unitarian Church, 11, Mr. JAMES MCCLELLAND
GLASGOW, Flowdon Street, 2, Sunday School, 10.40 and 6.30, Supply
GLASTONBURY, Bartow Street, 3, Rev. JOHN M. QUINN
GODALMING, Meadrow Chapel (Provincial), 6.30, Rev. G. MAURICE BRAMER
GUILDFORD, Ward Street Church, 11.15, Rev. R. F. GOODALL
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. PRICE
HALIFAX, Northgate End, 6.30, Rev. FRANK WALKER
HARTLEY, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISON HELTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. DAVIES
HINDLEY, Worsley Road, 11, Rev. J. MARTIN HOLT
HIGHBRIDGE, Fitzwilliam Street, 11, Rev. FRANK WALKER
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PENN
KENDAL, Market Place, Unitarian Chapel, 6.30, Student
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. STEPHEN W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. R. L. GALLAND 6.30, Dr. J. KEELING
LEICESTER, Newarkwood Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Gospel Meeting, Red Road Street, 11 and 6.30, Rev. LEONARD MARSH
LEWES, Westgate Chapel, 11, Rev. M. HUGHES
LIVERPOOL, High Street, Unitarian Chapel, 6.30, Rev. H. W. ENGWELL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TURNELL
LIVERPOOL, Hardle Free Church, 11, Rev. C. A. PIPER
LIVERPOOL, Hunter's Hall, Lord Street, 6.30, Rev. J. KEITH MORRISON
LIVERPOOL, Gateacre Chapel, 11, Rev. S. E. BOWEN, 6.30, Miss H. EILEEN WILLIAMS
LIVERPOOL, Hamilton Road, Bootle, 3, Sunday School, 6.30, Rev. C. A. PIPER
LIVERPOOL, Hope Street, 6.30, Rev. R. WARREN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. H. SHORT
LONDON, Hill Street, Edgware Road, 6, Rev. WILFRED M. LEWIS
LONDON, Hackney Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Bromley, Effra Road, 11, Mr. W. STEVENS
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SMITH
LONDON, Forest Gate, Upton Lane, 6.30, Rev. T. E. BRIDEN
LONDON, Golders Green, Hoop Lane, 11, Mr. J. NICHOLSON, 6.30, Miss M. E. GOSNEY
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. E. GRAHAM, (Also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. HOWARD P. MOAT
LONDON, Highgate Hill, Unitarian Church, 11, Rev. R. W. SORRELL
LONDON, Hurst High Road, 11, Rev. T. E. BRIDEN, 6.30, Rev. R. H. SHORT
LONDON, Islington, Upper Street, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JOSEPH GRIMES
LONDON, Mansford Street Church, Bethnal Green, 6.30, Miss E. F. SAWARD
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WILFRED M. LEWIS
LONDON, Stamford Hill, Shoe Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. DAKERS
LONDON, Wandsworth, Unitarian Church, East Hill, 11, Rev. ARTHUR PRESTON (also 6.30, 1st Sunday in the month)
LONDON, Welsh Presbyterian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. E. L. JONES
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Mr. G. E. PEPPERCORN
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. R. W. DARBY
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
MARGATE, Unitarian Church, Market Place, 6.30, Mrs. MUNRO, HELPER
MANCHESTER, Blackley, Unitarian Church, Church Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. DOBINSON
MANCHESTER, Failsworth, Pole Lane Chapel, 10.45 and 6.30, Rev. PETER D. MILLS
MANCHESTER, Upper Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE HOWARD
MANCHESTER, Monton Church, Barton, 10.45 and 6.30, Rev. W. HILL WARMAN
MANCHESTER, Pendleton Unitarian Owen Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. PETER HUNT
MANCHESTER, Renshaw Street Mission, 6.30, Rev. R. L. HOWES
MANCHESTER, Stand Chapel, Whitefield (June 19) 10.45, Rev. SYDNEY H. KNIGHT
MANCHESTER, Withington Road, Cheetham-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Rusholme, 6.30 Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SERRATT
MARPLE, Unitarian Hall, 11, Stockport Road, 11 each Sunday
MIDDLETON, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NEWPORT, Isle of Wight, High Street, 6.30 (also 11, 1st Sunday in the month) Rev. W. J. CARTER
NORTHAMPTON, Kettering Road Church, 11, Rev. JOHN EDWARDES
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON ROLAH
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, the Rev. the Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Student
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. E. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DANIELS
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN STORER
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. E. J. WILLIAMS
RAWTENSTALL, Hanlin, The Manning House, 6.30, Rev. FRANCIS TERRY
RAWTENSTALL CHAPEL, nr. Harwich, Lancs, 3, Rev. R. L. PARSONAGE
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAND
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Ashtonson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD (Attercliffe), 6.30, Supply
SHEFFIELD, Fulwood Old Chapel, 11, Supply
SHEFFIELD, Unity Church, Overdenmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11, Rev. A. R. DENNANT, 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11, Mr. J. MCCORMICK
SHREWSBURY, Old Meeting, Unitarian, High Street, 11, Rt. Hon. J. CHUTER EDE, 6.30, Rev. L. REDFERN
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Miss M. GRIFFITHS
SOUTHEND-ON-SEA, Eversley Road, 6.30, Mr. L. GARDINER
SOUTHPORT, Portland Street Church, 11 and 6.30, Supply
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
ST. HELENS, Cotteridge Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SHARPE
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. HARRY SHORT (also 11, First Sunday in the month)
SWANSEA, Pentrefelin Free Christian Meeting House, 11, Rev. L. HARRY SHORT
SWANSEA, Swansea Hall Road, 6.30, Rev. P. B. GODFREY
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. EARNES
TODMORDEN, Unitarian Church, 10.45, Mr. M. DAVIS, 6, Councillor G. E. HILBERT
TOPSHAM, Unity Church, off The Towans, 11, Rev. GRAHAM SMITH
TORQUAY, Unitarian Church, 11, Rev. S. SPENCER
TORRINGTON, Congre Unitarian Church, 11, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. HUGH WILD
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MORGAN
WATFORD, Friends' House, Church Road (by permission), 7.30 (2nd Sunday in the month)
WELLEY, Memorial Church, Manor Road, 11, Mr. E. TOWNSEND, 6.30, Rev. E. H. SHAW
WESBURY, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30 Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WESTON, Flowerpot, 2.30, Rev. G. W. PARKINSON
WEYMOUTH, Duck Row, 10.45, Rev. G. S. WARNER, Synd, 6.30 ,No Service
YORK, St. Saviourgate Chapel, 6.30, Rev. J. S. PATRICK

The Unitarian Headquarters provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. GILES GRIFFIN
MELBOURNE, Unitarian Church, Collins Street, C.2.; Unitarian Hall Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening, 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. HARRISON, 152, Hume Street, Southborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 17 Francis Street (off College St.) 7.15, Rev. D. W. HARRISON, Manse Telephone LA 5320
CHRISTIAN FELLOWSHIP OF ADDRESS, 1 Gilda Alley, Melbourne, C.1. Minister: Rev. W. HAYWARD. Meetings as advertised.
SYDNEY CONGREGATIONAL CHURCH, Argyle Road, Ashfield (Via.), 3.5, weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. W. HAYWARD

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ARTHUR CRAWFORD
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MARTIN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. HARVEY

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell's Road, 11 and 7, Mr. H. J. WHITE
WELLINGTON, Service suspended. Enquiries—Miss Morris, Tel. 46-272

SOUTH AFRICA

CAPE TOWN, Hope Street, 11, Sunday School: 7, Speaker, Rev. Maurice C. Reeves

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Miscellaneous

VEGETARIAN HOLIDAY CENTRE—July 30th to August 13th, Blackpill, Nr. Swansea, gateway of the lovely Gower Peninsula. Comfortable single rooms, interior sprung beds, attractive menus, good fellowship. A few remaining vacancies.

Particulars: London Vegetarian Society, 53, Marloes Road, London, W.8.

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Engagement

Prust—Wilson.—The engagement is announced of the Rev. Glyn Prust of Hale Chapel, Hale Barns, Cheshire, and Miss Edna Wilson of Wilmington, Delaware, U.S.A.

(continued from page 586)

"The People of Nowhere" was presented by a joint drama group in the Hall. About £250 was raised by snacks. In addition the Ulster District Women's League held a Coffee Party on May 7th and raised £300 for Inter-Church Aid. Over £125,000 has been collected to date in Ulster's effort for World Refugee Year, and there is more to come. Members of our Non-subscribing Presbyterian Churches have been to the fore. It is generally agreed that the response to the Appeal by citizens in every walk of life has been most generous.

Filled to Capacity

The 50th anniversary of the opening of the first Unitarian Church in West Kirby was celebrated recently by a large gathering of local Unitarians. The present church, in Brookhill Gardens, was filled to capacity on the Saturday to hear a sermon by a former minister, the Rev. C. A. Piper. A public meeting followed, presided over by the chairman of the congregation, Mr. T. L. Thomas, at which the principal speaker was Mr. A. L. Blake, President of the General Assembly of Unitarian and Free Christian Churches. Other speakers were Dr. P. N. Tindall, Mr. E. T. Williams, M.Sc., Mrs. O'Brien, daughter of a former minister, Mrs. R. W. Davidson, wife of a former minister, the Rev. C. A. Piper, and the present minister, the Rev. M. Johnson. Mr. H. Yates, who was present at the opening of the first "tin" church, now inhabited by the British Legion, was warmly applauded for his fifty years of faithful service. At the commemorative which followed, music was provided by Mr. J. A. W. Nettle and Mr. S. Sale, and a magnificent birthday cake was ceremoniously cut by Mrs. M. Johnson.

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Miscellaneous

A holiday for two or three weeks is offered at Champney House, Pembury Road, Tunbridge Wells, by John E. Champney's Trust. The House is endowed by the Trust so that the charge is reduced to 4½ guineas a week. Teachers, nurses, ministers of religion and other persons in active life, especially younger people, are invited to apply for particulars to the Warden at the above address.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

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Those having any difficulty in obtaining copies of the paper should communicate direct with the publishers.

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(continued from foot of column 1)

On the Sunday morning a large congregation heard a fine sermon by Mr. A. L. Blake, on the present and future prospects of Unitarianism. The service was conducted by the resident minister. At both services the church choir, under the direction of Mr. J. A. W. Nettle, provided an inspiring lead to congregational singing and rendered appropriate anthems. Altogether a most encouraging occasion for liberal religion on the Wirral.

Half-Way

When the General Assembly called for a fifty per cent increase of membership in each Church some two years ago, the Upper Chapel, Sheffield, took up the challenge.

The deaths of an unusually large number of members, often preceded by long ministerial care, rather held up progress, but within half the allotted time, seventy-eight new members have been obtained. This is slightly more than half the total required. It is confidently hoped that the remainder will be forthcoming by the end of 1962.

Earlier, £50 had been donated to the Sustentation Fund and a substantial sum collected for the Ministers' Pension Fund; this was over and above the usual donations to denominational funds. This year the contributions to both funds have been doubled.

A Memorial Service

Tribute was paid recently to the Reverend Will Hayes, in a memorial service at the Chatham Church which he served from 1921 until his death last year.

John Pickston, B.Sc., conducted the short service which he said had a two-fold purpose. One was in personal recollection of "to comfort and commending a man" (to quote Basil Vesey) and to remember his great moral courage in the face of opposition. He strove unceasingly for the widening of the religious views of people in general and of Unitarians in particular. He believed in the Brotherhood of Man through the Fatherhood of Religions. The other purpose of such a service was to reconsider the responsibility of the Chatham Church in furthering these ideals.

South Jane Lees

Tenterden Unitarian Chapel has lost a devoted worker through the death on May 12th of Sarah Jane Lees, aged 76 years. Miss Lees had played the organ for 58 years. Although she was already stricken with illness, she played on Easter Sunday, for the last time.

The funeral service was conducted in the chapel by the minister, the Rev. Joyce Hodsdon, on May 16th, followed by committal at Norwood Cemetery. A memorial service on May 22nd was attended by a large congregation, including representatives of the Midland Union of Unitarian and Free Christian Churches.

J.H.

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